

John F. Goucher
Number



THE
IMMEDIATE
CHRISTIANIZATION
OF
JAPAN:
PROSPECTS, PLANS, RESULTS.

BY C. S. EBY, B.A.
TOKIO, JAPAN.

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PREFACE.

The following paper was read at a regular meeting of the Tokio Missionary Conference on the 4th of February. The subjects discussed were by no means new to the audience. Years of earnest effort and prayerful thought were culminating in an almost universal feeling that a crisis had arrived in the history of Christian work in Japan. Remarkable unanimity amongst Missionaries themselves, and between the Missionaries and their Japanese fellow-workers, together with a general spirit of revival among the churches, and an almost national spirit of inquiry awakened among the people, led to the general feeling that the time was ripe for larger and more united effort. Hence the paper met with a ready response. Several joint meetings of the Tokio and Yokohama Conferences were held at which 17 out of 19 societies, with male workers in the field, were represented. For many reasons it was thought best to have a truly representative confederation of missions, for the carrying out of any large work in common. Hence the recommendations contained in appendix A. This settled, the different questions raised in the paper were systematically discussed, and with remarkable unanimity the memorial contained in appendix B. was decided upon. It must be borne in mind that final action still rests with the Council, the different Missions, and finally with the Home Boards. May God give wisdom and guidance.

C. S. E.

Tokio, February 22nd, 1884.



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CHRISTIANITY IN JAPAN.

THE paper read by the Rev. C. S. EBY at the Tokiyo Missionary Conference on the 5th instant, contains matter of great interest. We shall not comment here upon the earnest eloquence of the language employed, nor yet upon the view of lofty thought that runs through the whole discourse. These are qualities we might expect to find in workers of Mr. EBY'S stamp. But what seems to us specially noteworthy is the courageous candour of the position assumed by the writer in regard to questions which, as much from the apparent unwillingness of missionaries to discuss them as from anything else, are commonly considered unanswerable. The attitude of a considerable section of the lay public towards Christian propagandism is one of hostile criticism. The propagandist, sometimes by his own indiscretions, but generally because he works in a field where the strongest passions of the human heart are engaged, is frequently associated, directly or indirectly, with results which conform to no aspect of the creed he preaches. His profession, too, like all others, is not without disfiguring features. Frequently, and with much justice, it is urged against him that the outcome of his teaching can only be perplexity and doubt; that the people to whom he appeals are confused rather than enlightened by the conflicting clamour of rival sectarians, each of whom offers a different gospel, and each of whom declares that by his particular gospel only can eternal perdition be avoided. This, perhaps the most unsightly, blemish of missionary enter-

prise is constantly derided by certain cavers; while, upon the other side, little is said in its defence or extenuation. Mr. EBY, however, meets the issue fairly and unshrinkingly. He acknowledges the whole of the facts; accounts for the naturalness of their origin, and shows that, so far from being an unmingled evil, the balance of gain is on the side of sectarianism. His argument simply amounts to this—that what has been lost by diversity of doctrine has been more than gained by energy of effort. Missionary work is like every other undertaking: competition is the strongest factor in its development. It is quite certain that the enormous growth of the United States would have entirely distanced any available religious ministrations, had not the ardour of rival sects sent out teachers in all directions by the hundred. The result is that probably in no part of the world is society pervaded by a sounder or more firmly rooted religious sentiment. Whatever weight may be attached to this plea, it is evident that the evils of sectarianism, whether great or small, are coming to be recognised by the Churches themselves, and that where the advantages of competing enthusiasm cease to overbalance the dangers of its confusion, non-essential differences will be merged in essential unity. It is not our province to discuss matters of this nature in detail. But from any standpoint, the liberal philosophy advocated by Mr. EBY deserves admiration, as it will certainly command success. We think, too, that he wisely estimated the temper of the Japanese public when he elected to place before them so frank and straightforward a statement of the case. Such a method is calculated to win the confidence of all whose confidence is worth winning, while the proposed unison of action can scarcely fail to furnish an additional evidence to the Japanese Government of the moral force Christianity has actually acquired in Japan.

And here we may observe that the time cannot be far distant when the rulers of this country will have more seriously to consider their attitude towards Christianity. It is true that all grave impediments have been removed from the path of Christian propaganda, as well as all social or political disabilities from the professors of foreign faiths. But something more is wanted than negative toleration. It cannot have escaped the Japanese, keenly appreciative as they have proved themselves of the benefits of Western civilization, that Christianity is the spirit and essence of that civilization. The two cannot possibly be separated, nor can the latter be permanently assimilated without the aid of the former. Whether or no Christianity is the one and only creed suited to all classes and conditions of men, we do not pretend to say. Neither is it the function of a government to determine such a point. But the history of the world furnishes one argument which appeals strongly to human reason. It is that material power and prosperity have never remained with non-Christian countries. The comparative conditions of the Orient and the Occident to-day are a sufficient proof of this. The characteristic of the former is decay; that of the latter, growth. It may be urged that this difference has nothing to do with religion: that the advantage in point of intelligence and energy is primarily with the people of the West. But even if this be granted, we are still confronted by the fact that the peoples possessing this intellectual and physical superiority have, without exception, chosen Christianity. If their condition be not the result of their choice, the former, at all events, gives the latter a weight not to be gainsaid. Nothing is farther from our purpose than to advocate official interference on behalf of Christianity. Its truths are quite independent of such aid. But what we desire to emphasize is that Japan cannot take the material, and leave

the moral, civilization of the West. Neither, perhaps, is suited to her in its entirety, but it is impossible for her to determine how much she can assimilate of the one so long as she excludes the other, for the two are, in many respects, inseparable. This is why we say that the Government will have to reconsider its attitude. When the last vestige of the ban is removed from Christianity in Japan; when, so far as the laws are concerned, it is placed on an equal footing with Buddhism and Shintoism—then, but not till then, will the last grounds for mistrusting the stability of the country's progress be removed. Among the plans proposed by Mr. EBY, there is one for the establishment of a Christian University, competent "to vie with the best universities in our home lands." Addressing ourselves to Japanese, we need not comment on the benefits such an institution would confer on the country. But no measure of zeal and perseverance could ensure the success of an university without an officially recognised status in Japan. The very liability of the students to conscription would effectually mar its prospects. The same consideration applies, though in a lesser degree, to Christian Ministers of the Japanese Church. So long as they do not share the exemption from military service accorded to Buddhist and Shinto priests, it cannot be said that religious toleration exists fully in Japan. We do not underrate the difficulty of dealing with this matter, or the dangers of precipitancy. But knowing the spirit which animates the Japanese Government, and learning from Mr. EBY'S able essay the admirable grooves in which missionary enterprise is working, we hope before long to see Japan take the last step that is needed to convince the world of the sincerity of her progress, and to qualify her for the mission that lies before her as the civilizer of the Orient.

THE IMMEDIATE CHRISTIANIZATION OF JAPAN : PROSPECTS, PLANS, RESULTS.

A Paper read at the Tokio Missionary Conference, Feb. 5, 1884, by C. S. EBY,
 and published by the request of the Conference.

I.—INTRODUCTORY.

The days in which we live are unique in the world's history. Forces which formerly were confined within narrow limits now burst every barrier, and the wide, wide world opens its gates to the energetic touch of modern enterprise. These are days which inherit all the results of a checquered past, and possess the power and the skill to assimilate the knowledge accumulated by the centuries, to transform it, and with it open up a still wider future. This is an age that will be great in history ; great in invention, in the furtherance of all the arts of peace ; great in the outspread of commerce, on whose ever widening streams there floats a subtle power for weal or woe, for both the trader and his newer customer. Great is the age in science and research, sounding the death-knell of hoary myths and musty superstitions, but opening a way for low born, newly decked materialism. Great is the century in breaking down barriers between nations, binding by telegraph and steam the uttermost ends of the earth, and making it possible that the brotherhood of man should become, not some indefinite sentiment only partially realized, but a living universal fact. Great the work that lies at the door of the Christian Church, if she will but rise to the majestic possibilities of the hour, cease trifling with her mission, and lay hold in true earnest of her great calling to disciple the world for Christ, the Prince of Peace and Truth.

This is the sublimest work of the hour, to carry forward our Saviour's plans, to advance the loving purposes of God for the human race, purposes the realization of which has been left in human hands, with the accomplished work of redemption in Christ Jesus, and with the promise of the Spirit. It is in the mission field, opening now so grandly in every quarter of the globe, that the gospel is to look for its most striking successes, efforts for which cannot but react in blessing on home lands. Success, if accomplished, will only breed an ardent desire for greater results still. And for plans for the success of mission work, no one can speak so well to the point as missionaries themselves, whose hands and hearts are in the work. Plans and commands from home churches might prove fetters rather than means of success, and our loyalty to our church may sometimes lead us to disobey the letter of her orders so as to carry out the spirit all the better. As in the case of Dr. Duff, who insisted on going out unfettered by minute orders, and went to India with only one injunction from his society. The first thing he did was to cast that injunction to the winds and do the very opposite, and would have deserved blame if he had not. Churches at home have already learned much from mission fields and have much more to learn. Men and women who are sent to mission fields ought to be persons whose sense and judgment are above suspicion, and then they should be trusted. And there is no place in the world where this is more necessary than in Japan, a land in which the light of all the centuries is being focussed, open to every influence—good or ill—of every civilized land, a land whose fundamental character has been formed on the basis of the oldest civilization now existing, with a temperament ready to accept the results of the newest and best. A land which, if really won for Christ, with all the warmth of her first love, with all her inherited advantages in her connection with China and Corea and her knowledge of the religions of the east, might and should become the key to all the lands of the Orient. I think the missionary in Japan ought to feel that he is honoured with an honour which rarely falls to the lot of the human being. We stand here inheritors of all the riches of the ages of thought, of all the benign influences of the

beloved lands in which we were born, we live in an age when the Church is feeling her way back to her original head, and beginning to put forth some little evidence of pristine power. A new day is dawning, and we stand here on the very outside edge of the Orient, where clasps the crystal cordon that now girdles the world, as representatives of this mighty awakening force. We stand amazed at the opening and progress of this land, and tremble at the possibilities of a very few years in the future of this mercurial people. Upon us depends much of the future of this land. If we are true to Christ and our calling, Japan will emerge elevated and morally great; if we fail, Japan now trembles on an abyss of anarchy and decay. There is only one other spot under heaven to be compared with our possibilities and our responsibilities in Japan, and that place is India. India won for Christ and the world might soon be won. Japan won for Christ, and the Orient will soon be won. Hence our subject to-day.

II.—COURSE OF CHRISTIANITY UNTIL TO-DAY.

It must require all the infinite patience of God to endure the stubbornness of man to accept the marvellous revelation of his love, the unfaithfulness of recusant man to be true to his high commission, to bring the boon of redemption to his fellow man. One would almost be tempted to think that the trinity of world, the flesh, and the devil, were stronger than the combined powers of the Father, Son, and Holy Ghost. But we have to bear in mind that the former powers of ill are on their native heather; the latter work through feeble man, and can never stoop to conquer by means that are foul, but work to regain a lost world while not destroying its remnant of freedom. Think of the vastness of the Divine thought as expounded by "God so loved the world, that he gave his only begotten son. God sent not his son into world to judge the world, but that the world might be saved through him." Long were the ages of preparation before that could be made plain to humanity by the actual appearing of the God-man. And see the divine vastness of the plan of Him who was called the son of the carpenter. See him in the darkest hour of anguish, an hour which to any ordinary human teacher

would have been an hour of despair. He prays, "Neither for these only do I pray, but for them also that believe on me through their word, that they may all be one. Even as thou Father art in me and I in thee, that they also may be in us : that the world may believe that thou didst send me." And then afterwards when surrounded by his fishermen, publican, and kindred followers, all unlearned, unhonored, unsalaried—a mere troop of despised disciples, see the grandeur of his commission. A commission the meaning of which we have yet fully to learn ; "All power is given unto me * * go ye therefore and disciple all the nations."

See that little band after that the Holy Spirit has descended upon them. How boldly they speak, what triumphs they win. What splendid success in a few years! Inside of sixty years they have produced a literature which is the soul of all that is noble in the literature of later ages, they have introduced new ideas of God and man ; set sociology and politics on a new track ; have churches from Palestine and Babylon to Egypt and Rome and beyond, with mighty centres of evangelism in between, with believers from the lowest up to Cæsar's household. Then they grow amid persecution-fires and rivers of martyr's blood, until proud pagan Rome dies at the foot of the cross. And wherein lay this marvellous strength of the primitive church?—and this is a matter of prime importance in our present enquiry. Certainly not in ceremonial and priesthood, for they had none at all. Nothing could be more simple than the visit of an apostolic missionary, preaching the gospel and then before passing on to another place, appointing one of the converts as an overseer to look after the rest and see that they all kept true. He would then leave them, perhaps never see them again, or at least not for a long time, and in the meantime he would comfort them with a letter. That church was the soul of simplicity, and indeed from that day to this, the amount of priestly pretensions and the multiplication of ritual, may be taken as the measure of a church's distance from Christ and the apostolical idea. Their power lay not in refinements of modern theology, for the doctrinal teaching of Christ and his apostles was very simple. God manifest in the flesh to take away human sin ;

man through Christ to become an heir of Heaven, a subject of the kingdom of God on earth; some simple rules about the kingdom, how to enter, how to act in it, how to extend it, that and little more. And as we extend our Theology into hair-splitting dogmas, into hard and fast lines not laid down in the New Testament,—so far as we make human teachings and theological forms an essential part of our faith, so far do we leave the simplicity of Christ and his apostles, so far do we dim the light, instead of spreading it, and lose hold of one of the secrets of apostolic success. They preached Christ and him crucified, and little more. Moreover, the secret of their success lay not in their ecclesiastical machinery, for they had very little of it for many a long year. But to be short, the grand underlying secret of all, besides the spiritual power of their message as a divine revelation, was the fact of their unifying love, a love which linked them by a living tie to the Saviour who bled for them and for all, a love which bound brother man to brother man the world over, a love which grew boundless as God's love for humanity, and flamed into a passion to save mankind in every clime, arousing a holy ambition to conquer the world from the devil for Christ, an ambition before which the mistaken fanaticism of the Crusades pales, and beside which Napoleon's dreams or Alexander's plans are child's play. And when *we* rise to conquer for Christ it must be on the same line; with the same glorious gospel, hearts all aglow with unifying love, in the light of which non-essential differences die forever, and in their place an absorbing passion for the salvation of men, for the unselfish benefit of the world. But a saddening, sickening sight, a hideous half-triumph of hell divides us of these times from those old days of marvels and of power, from the trammels of which even we are not yet wholly free. "But thou shalt bruise his heel" was sadly true here; Christ conquered pagan Rome, but the spirit of pagan Rome conquered the Church of Christ. Rome's idea of empire seized the Church and her passion became, not to save, but to rule, the world. The loving Father was banished and the cross was transformed into a crucifix. "Love gave place to power. Apostolic simplicity was exchanged for the splendour of baptized heathenism. The spirit that dug up a

statue of Jupiter, dubbed it St. Peter, and put it into St. Peter's Church that the pious might kiss its toe, imported a thousand other absurdities from the worship of pagan religions." The wedding of Greek philosophy with gospel truths mystified the teachings of Christ and his Apostles, and for 1,000 years the so-called Church of Christ walked in darkness, with but here and there a meteor light to relieve the gloom. But the hidden seed grew in darkness, and when men could endure it no longer, Christ spoke through Luther and his compeers. A splendid Reformation resulted and paved the way for a still better and broader one. Intellectually men were freed in a measure. The pulpit was freed but not the pew. And amid the wrangling of doctors in dogmatic strife, and the din of war in blades and blood, the spiritual power of Protestantism waned, her new energy turned to apathy when the victory was but half accomplished. And the fact remains that in Europe Protestant and Popish boundaries to-day are essentially as they were at the close of the 30 years war. But the age of the Reformation opened the way for a return to the apostolic ideal.

The Puritan movement gives us a fine example of stern and sturdy faith, when granite hearts were needed to become the foundation stones of a new nation. And well were they laid by old Plymouth rock. But these stern men had too much of the old covenant, too little of the new ; too much of the old law of the Lord, too little of the gospel of Christ. But they had given birth in old England and in the New to a higher type of freedom of conscience ; individual freedom was born again, and with the more peaceful days of the last century, men awoke as never before to the needs of personal spiritual life. Wesley, Whitfield, Edwards, and others of different dogmatic creeds cried as did John the Baptist, "Repent for the Kingdom of Heaven is at hand," and as after his short ministry the Christ appeared, so in a little while after the "Holy Club" of Oxford had been termed Methodists in derision, a new and Christlike spirit came over all the churches, and such a spiritual revival took place as had not been seen since the days of Constantine. A revival proceeding not from ecclesiastical strife and political upheavings as the Reformation of

Luther, not from dogmatic contentions as in Puritan days, but from the pressure of souls burdened with a sense of sin, yearning for salvation and conscious purity of heart and life. Luther said that a revival never lasted over 40 years, but that revival is going on yet in every church. It brought us back and up to Christ, and what was the result? It opened the way for a still grander reformation, a more positive realization of practical Christianity than has been seen since the days of the apostles, and on a wider scale than the world has ever known—a movement that is only just begun, I mean the missionary revival. Bible societies date from that time and have given millions of copies of the word of God to every land. Tract societies followed, flooding every clime with tens of millions of pages of Christian literature. Missionary societies arose, and have sent agents to every quarter, and as a result Christianity has already won more in the last 80 years than in 1800 before. We boast of the conversion of island nations; of the Sandwich Islands, Fiji, Friendly Islands, and Madagascar; we count converts in some parts of India by the tens of thousands; in China and Japan by the thousand, and in looking over the record, some of our good lazy churches at home are almost inclined to think the problem solved, and like Alexander in their ignorance almost begin to think about weeping because there are no more pagan worlds to conquer!

But hold! let us look this matter in the face. If I did not look upon the work already done as preparatory and full of promise for greater things, I should scorn the church for her apathy, and despair of her accomplishing her mission. Think of it! There are more heathens in the world to-day than there were when the apostles preached! We boast of 6,000 converts in Japan, but heathenism in Japan has increased by more than 600,000 while those 6,000 were being laboriously gathered for Christ. We boast of idols overthrown and religions cast aside, but remember the church has not overcome a single great religion, since the splay-footed paganism of Rome fell (and that had already been riddled by philosophy), and the Scandinavian mythology of northern Europe vanished. We have come to savage tribes who were easily made to see that their ridiculous

fetichism was no religion ; or to places such as the Sandwich Islands, where they had already thrown away their idols as useless lumber, before ever the missionary came. But not a single powerful old religion has fallen or been visibly affected in these later days. Moreover Mohammedanism, which rose 600 years later than Christ, won more followers in the same length of time than Christianity ; Moslem propagandism is spreading more rapidly than Christianity ; and the false prophet supports more missionaries to-day than all the church of Christ. The missions have wrought hard in India and not in vain, but Western infidelity has ten converts to one led to Christ, while Brahminism and Mohammedanism in India are scarcely affected ; only an individual here and there. And here in Japan and China Confucianism and Buddhism are simply untouched, so far as their strength is concerned ; while here the converts to Western materialism are one hundred to our one for the gospel of Christ. Of course the fact of the *quality* of Christian work and of Christian civilization is a sufficient answer for Christianity as such, but the *quantity* of the opposite shows the state of the problem before Christian men and missionaries at the present hour. The real problem has not yet been touched, and unless the Church rise into a clearer sense of the stupendous interests at stake ages will be lost again, and the glorious light of the Gospel will go down in gloom.

III.—LARGER TACTICS NEEDED.

But thank God it need not be so. It shall not be so ; the Church now partly aroused shall rise in power, and the partial return to the Apostolic spirit, the partial uplift into the Christ ideal shall be made real ; this last topstone of the Reformation shall be brought on with rejoicing, and the world shall yet be won. If we compare the Church and the world of to-day with that of the Apostolic age, we find many points of similarity, but more of difference ; suggesting, indeed, a difference of tactics, but a holding to the same vital principles which gave the secret of their power. They began with the passionate warmth of a new born love, we go forth with the rejuvenescence of the Church kindled anew from the perennial

fountain of life. They had miraculous gifts to a certain extent to serve as an evidence of the truth of their message ; we have the teeming evidence of history, of experience, and of a powerful civilization. They were mighty men of prayer and were rich in the inheritance of inspiring promises ; to us the way is open to the same throne of grace, upon us falls the benediction of every promise that they could claim. Their world seems to us a very narrow one. Their Africa was but the northern shore, their Asia scarcely extended to India, their Europe reached hardly beyond Rome. Britain was barbarian. France, Germany, Russia were savage lands ; China, Thibet, Korea, Siberia, Japan, America, Australia, and all the myriad islands of the oceans and four-fifths of Africa were to them as non-existent. To us who stand on higher heights, there spreads out a larger humanity ; a bigger world to conquer, a vaster problem to solve. They had a solid Roman world in which one law was supreme, and one Greek culture moulded the people. Paul dealt with people whose language he knew, whose literature was his own. Dr. Crawford says he would have failed if he had come to China. But we of to-day have to go to China, and to a hundred other places, whose language, laws, customs, literature, all differ from ours. And before we can preach the Gospel to effect, these have to be mastered, to some extent at least. All these nations, which until a few years ago were sealed against Christianity, are now opened or rapidly opening. In this respect the prayer of the Christian Church has been answered ; and now the question is, The world is open for you, what are you going to do about it? To the apostles were given extraordinary powers for their work ; to us are given extraordinary means. As divine nature and human nature are still the same, and the underlying principle of our problem is still the same as that of the apostles, to make men partakers of the divine nature, to bring man to God and unite humanity in a divine brotherhood, we must conserve the same underlying principles of evangelism, by which they accomplished their marvels of success, viz., simplicity in teaching, simplicity in form, intensity of unifying love. Our great work is not with hordes of untamed savages, but with peoples whose civili-

zation was old before ours was born, a people whose thinkings have run the whole gamut of thought, and need from us but little of the human to perfect their humanity; they need only the message divine to elevate their manhood to nobler things.

But as the field of operations differs, so must our tactics differ from those of apostolic times. As the fields open before us are immeasurably greater, so much the greater is our responsibility. As our numbers, our wealth, our learning, our means are ten thousand fold greater than theirs, so must the glad outpouring of means and of men be commensurate with the larger responsibility. And as we live in a time when progress is measured, not by the leisurely tread of olden centuries, but by the rush of steam and telegraph and science and commerce and a thousand other forces which combine to make the world advance in a short decade farther than our ancestors did in a century, the triumphs of the loving Evangel must be commensurately vast and rapid. The time has come when "a nation shall be born in a day." We must lead and mould the progress of the world or be untrue to our mission, untrue to our God who has given such power to man. The Church must change her tactics and move on broader lines.

IV.—JAPAN AS A STRATEGIC POINT.

(1) But I must not dwell too long on these generalities, important as they are in throwing light on the greatness of the work at each strategic point. As I said before, I look upon India as the grandest vantage ground in the mission field to-day, calling for the greatest efforts, promising the largest results. But next to India in importance as an outpost of other nations, a vantage ground from which to sway the Orient, I place Japan. I consider the problem in Japan to be one of interest, not only to us who are here on the field, not only to the churches that have sent us here as their representatives, but to the whole Christian civilized world.

The manner in which these principles of enlarged tactics should be practically carried out, must differ of course with the country and the people for whose benefit we plan. I think a great deal of harm

has been done, or at least a large amount of good has been lost, by attempting to deal with semi-civilized races, as with savage tribes. India will need one kind of tactics, China a very different sort, and Japan must be met in a way peculiarly suited to her temperament and position. To understand, then the plans necessary, we must first look at the circumstances, and find "the lay of the land." To do this we need to have such a knowledge of the language and the people and such a sympathy with their heart's feelings, as to enable us to see with their eyes as well as with our own. I may say just here that the plans I am about to propose are not the mushroom growth of an ephemeral enthusiasm, but the steady growth and outcome of seven years of careful observation and thought, quickened, it is true, by later developments; developments of the country making it more open to the gospel; developments in our churches and workers here on the field, rendering it more easy to apply apostolic plans; developments at home which lead me to think that the churches of Christendom are ripening for united and larger effort. But more of this anon. Let us now try to take in the state of affairs in Japan.

(2) A little more than three centuries ago the Jesuits brought their message to the Far East. They found in China an Empire, vast, self contented, and philosophic. True to the instincts and ideals of their order, they took the garb of literati, became astronomers royal, taught science, and tried to found their church. As the church they founded came to public notice it was persecuted and almost obliterated, but the scientific astronomical fathers still held on, giving a wonderful example of patience and skill; and there they are to-day doing good philosophical scientific work. But what have they done for Christianity? and for Christian civilization and morality, what? About the same time they came to Japan, and they found here a place and a state of affairs, peculiarly suited to their tactics. Japan wanted trade, and the Jesuits gave them trade. Jesuits delight in moving princes and working among the brainless poor: a middle intelligent class they cannot endure. Japan was at that time a land of petty princes and low-lived masses, without a middle class, the Samurai being but appendices of their lords. Trade

gave the Jesuit missionary the friendship and protection of certain daimios, gradually they won the friendship of other little lords, and had then, not only free access to their people, but the positive influence of their chiefs' example. The central government was powerless to control the movement, for they could not control their nobles, the enmity of some of the daimios was no great harm, for their enemies were sure to become the friends of those whom they hated. Thus it came to pass that in A.D. 1610, 60 years after the arrival of the first missionaries, there were said to be 2,000,000 of Christians in Japan, and 200 foreign missionaries. Charlevoix eulogizes François Civan, "King of Bungo," for having overthrown 3,000 Buddhist temples and houses. And Father Cuello admitted that the disciples of the missionaries destroyed the temples of the false gods of the Japanese and persecuted the priests. This style of propagandism was not new to Japan, for long before this the Abbots of the *Shin* sect, driven from Kioto by the monks of *Hiyei-san*, had made forcible conquest of Kaga, where they reigned as lords for one hundred years; and Nobunaga himself for ten years waged unsuccessful war against these warrior priests in Osaka. And Nichiren, too, learned by persecution the tender mercies of Buddhism in the 13th century. But the disciples of Christ should have shown a better spirit. Protestant traders came also in those days, and disgraced the Reformation to an almost equal extent; their religious zeal found vent only in hatred of Rome and deception; their lives were a libel to their better light, and they often bartered their conscience for the mere sake of gain. But the orders of the Roman Church had the work of propagandism in hand, the Protestants, to the shame of the Reformation be it said, sent no missionaries. But it is, perhaps, just as well that they did not. The Jesuits and Franciscans and other orders quarrelled and betrayed each other, their powerful aristocratic friends had either died or deserted them, the central power of the Government of the Shōgun was becoming national; charges against the Roman missionaries, against the Spaniards and Portuguese were made, and, whether true or not, were believed by the Japanese Court. They had other avenues of trade

now, and needed the Padres no more, and so in 1614 the decree went forth, that Japan should be freed from every stain, every trace of Christianity. Then came days of flight, days of recantation, days of blood, ceaseless, relentless, unrelieved. Shōguns swore to extirpate Christianity as a staple article in their political creed. Buddhist priests became a ubiquitous inquisition and dragged forth every suspected person; prices were paid for Christian heads, increasing in rate as the game became scarce; year after year injunctions went forth and even up to the present century one would almost suppose that the chief calling of the Government was to hunt the accursed Christian and rid the land of the gods from the pestilence of foreign devils. All books were prohibited which contained the word Christian, or the word foreign¹. Thus the work of hundreds of missionaries and the influence of 2,000,000, believers vanished as a dream, leaving scarcely a trace behind!

But Japan was saved for better things. In these days, what a transformation! If our eyes did not behold the facts we could scarcely credit the story. You all know the facts too well to need a repetition of them here. Just a word or two to bring some of the salient points in review, which will show us how completely the whole nation is changed, so as to become the most suitable ground possible for the propagation of true Christianity, which seeks not to intrigue with the ruler and make him a tool, which aims not at turning the low-lived masses from one idolatry to become the equally ignorant devotees of another, but works in broad daylight, aiming at convincing the intellect and ennobling the heart.

Scarce 25 years have passed since this land was unwillingly forced to open her ports to foreign intercourse and enter into Treaty relations with the outer world. But what do we see to-day? The Shōgunate with all its anomalies has passed away, mediæval feudalism with all its glamour and petty tyranny has gone forever, a compact of clans has given place to a consolidated empire under its rightful sovereign, who has been raised to greater power than his forefathers ever

¹ See a fine summary of these facts in a paper by J. H. Gubbins, Esq., in *Transactions of Asiatic Society of Japan*, Vol. VI. pt. 1.

dreamed of ; he rules an empire which is as truly a unit as the Kingdom of Great Britain and Ireland, or the United States of America, and its subjects are equally amenable to laws emanating from the central throne and administered by one executive. The acts of this present emperor are so finely summarized in the published dispatches sent by the U.S. Minister from Japan to the Cabinet at Washington, that I cannot do better than quote from a letter dated July, 1880—nearly four years ago—“ aided by his enlightened advisors he (the Emperor) has labored effectively for the promotion of the general welfare, and to this end has, within his short reign of 12 years abolished the feudal system, emancipated four-fifths of his subjects from feudal vassalage, and made them possessors of the soil, disarmed a feudal soldiery numbering probably 600,000 men trained to arms ; recognised the order of society ; established and equipped an army 40,000 strong, and also a navy equal in number and appointments to our own ; assured the freedom of conscience ; introduced the press, the telegraph, the railway, steam navigation, a general postage and savings system, and, above all, ordained a free system of compulsory education for the instruction of all the children of the Empire, thereby in effect declaring the equality of all before the law, and the right of each to the equal protection of the law. It may be said that seldom, if ever, in the history of civil administration, has any other ruler done so much within so brief a period for the reformation and well-being of a people numbering five and thirty millions.” And this list by no means exhausts the whole story. Look at the reform of criminal and civil law, the marvellous reformation of prisons, etc., and particularly within these later years, provincial parliaments elected by the people have been inaugurated as precursors of the promised constitution and parliament which are to be given the people within the next coming five years. Moreover, the whole system of justice has been revolutionized, and instead of an Oriental jurisprudence based on suspicion and amenable to the caprice of an irresponsible bureaucracy, we have the ripened jurisprudence of civilization, administered by jurists who display remarkable tact, and who need only a longer experience to give them necessary ripeness. The whole

code of law, the whole mode of criminal procedure, etc., have been completely and effectively revolutionized. In fact in these externals Japan has become a Christian nation. For 20 years she has striven to become worthy of a place side by side with the civilized lands of the west, and so well has she succeeded that when she asks for recognition of that fact by the restoration into her hands of a beginning of the right to a complete control of her native soil, by the gradual removal of extrterritoriality under sufficient safeguards, one is astonished that the world does not gladly acquiesce in the response of the President of the United States, whose late message declares a readiness to accede to these proposals of Japan. But the fact is there, and the difficulty is that persons even here, who move in a narrow rut and have but little intercourse with the people beyond a degenerate few, are blind to the real progress of the land.

All this and much more the Japanese have inherited from the past ages of struggle and advance of Christian lands. But let it be understood that Japan has always had the characteristics of law abiding citizenship, by which all these elements could be appropriated and speedily assimilated. No more law abiding peasantry ever existed than those who toiled all through those ages in paddy fields and under burdens which only oxen should have borne, and in no veins of chivalric age or of modern patriotism ever ran truer blood than that which bound the Samurai to his lord, no philosophic or scientific students ever sought knowledge more eagerly and patiently than those same Samurai who loved letters as they loved their sword. These elements needed but the inspiration of a higher light, the moulding of a broader sympathy to make them honor the name of man and lift their nation into higher things and emulate the best. Let it be also remarked that neither Iyeyasu nor Nobunaga of those olden days, was essentially anti-foreign. They wished for foreign intercourse, and encouraged it, and it was only when they felt that their trust was betrayed and that their country was in danger, that they forbade foreign intercourse and banished Christianity. Moreover if 2,000,000 Christians, in those days when the population could not have been so great as now, had not the backbone in them to completely reform this

nation and forestal persecution and not allow themselves to be rooted out, they were a mighty poor type of Christian, and deserve but little sympathy.

But now, how about modern Christianity in Japan? I leave out of count Roman Catholic propagandism of these days ; it must be very considerable, though it never courts the light ; so also the Greek Church, whose agents are multiplying and whose numbers are formidable. They are doing some good work probably in breaking stones for a purer Christianity, if a purer type grows strong and fills the land before their errors are too hard baked to be removed by light brought to bear on the intelligence of the people. I deal here simply with Protestantism.

Protestant missionaries began work, or rather came to Japan in 1859 ; for a good while they had but little opportunity to work and a good deal of difficulty in acquiring the language. But, little by little, they won the confidence of the people, and the Government ceased to suspect them. One of the early missionaries gave us the only Japanese English Dictionary in existence, an invaluable help to all after-comers. Others, in conjunction with members of the English civil service, have from time to time produced books useful for the acquisition of the language. A piece of work untouched by the Greek, and so far as I know with one small exception, untouched by the R. C. missionaries. Another of our pioneers was for years a trusted adviser of the powers that be, an instructor of many who now rule the Empire, and yet I have never heard it whispered that the slightest effort was ever made to obtain special privileges for Protestants or to influence the rulers in any other way than by simply giving instruction and information when such was asked for. Gradually the people became inclined to hear, and the number of the missionaries increased year by year until we have now 100 (?) missionaries, representing 20 (?) societies, and the tabulated results are given in the statistics, published by the Evangelical Alliance. (The latest statistics have not been published, but the following is an approximation. Members of churches, or baptized converts 6,500. Contributions of natives for the year 16,000 yen. Bibles, testaments and portions of scripture now in

circulation 200,000; tracts, books, some of them quite large, 500,000. Serials sent to 5,000 subscribers.) In order to appreciate these statistics it must be borne in mind that these members of churches, counted as converts, do not indicate the number of persons who actually believe in Christianity. Each one is supposed to have been carefully examined and found to be morally and spiritually renewed. Those who prove untrue are cut off. The effort is to count only those that are good and true. Each one of these would represent 3 or 4 persons who are as much Christian as the average non-church member of Christian lands, and there is a wide spread feeling amongst all classes of people that Christian morality is the best. Several theological schools are training pastors and teachers, many of whom are now doing efficient work. Seminaries are giving hundreds of boys and young men the elements of an education under Christian influences, fitting them for practical life or for higher institutions of learning. Ladies' schools are preparing hundreds of girls and young women for teaching, who may become, as many of them have already become, wives of Christian men, Christian mothers for a better generation. Common schools gather hundreds of the poor of the children. Hospitals reach and ameliorate the bodily ills of thousands, and other modes of operation too numerous to give in detail are preparing the way for the actual and speedy evangelization of Japan on a national scale. Moreover these things are seen by men in power, and appreciated by the intelligent everywhere. They know full well the difference between the propagation of the Gospel by protestants and the Jesuit propagandism of Rome. They have learned to discriminate between Christian men, and a race of beings, outside of respectable foreigners at the outports, who disgrace the lands from which they came, and import a new vileness to render indigenous licentiousness still more foul, blighting the moral atmosphere of their surroundings. The government has long ceased all opposition to Christianity, and indifference is actually giving place to a desire to have the land protestantized, for it is beginning to be evident that the fruits of Christian civilization cannot become permanent and pervading without the vitality which produced them, i.e. Christianity itself.

Their object in now encouraging Christian work is political, you say. Very well and what if it is? That is perfectly legitimate. If political aims and struggles for freedom and advance open the way to the free preaching of the Gospel, it is for us to thank God and take courage, and go forward expecting that the political aim shall be reached in the only legitimate way, by the elevation of the spiritual and moral life of the people. In a very short time present disabilities will be removed; in a few years I trust the land will be thrown completely open as England or America. And shall these splendid opportunities be neglected? Shall we attempt to meet these stupendous possibilities by means which in face thereof are merest child's play, by tactics suited only to other conditions? Nay, for this new wine, fermenting, seething, we want new bottles—for these new responsibilities enlarged plans and nobler enterprize.

(3) Now in looking over the past and present with an eye to the future development of Christianity in Japan, one very serious problem arises. And that is what about these manifold and ever multiplying denominationalisms imported from the West, with shades of difference, or with no differences at all that have the slightest meaning for the people in Japan? I am not going to propose any wild utopian scheme that is at present entirely out of the question, and yet I think I see a solution of a very serious problem. A problem which many of us perhaps have not seriously contemplated. I will state my position and then try to make my meaning clear: then I will try to show the practical and only practicable way out, whereby every apparent disadvantage shall be turned to the greatest advantage, and finally I will give my plans for advance. My first position is that difference of denominationalism has been thus far a great advantage to Japan; my second position is that if we don't now cry halt, and begin to solidify our phalanxes, it will become a disadvantage, an intolerable burden for Japan, under which she will groan and pray as did a good man long ago "O Lord, save me from my friends."

I am no friend of uniformity. Men's minds are cast in various moulds, and various modes of operation must be free for individual choice. Every attempt to force on the church absolute organic unity

has thus far wrought evil and only evil. Such concentration without rivalry breeds formality, carelessness, tyranny and internal discord. Look at the wrangles and endless strife within the pale of the old Roman Catholic Church, where order fought with order as no sectarians outside ever did, and to-day their internal differences are as great as in Protestantism. And even to-day within the bounds of one national Church, with all its glorious goodness, we have differences as pronounced as amongst dissenters; low church and high church, broad church, or in other words, as a wag has put it, latitudinarians, platitudinarians, and attitudinarians, and so forth. Differences which I mention here not to reprehend by any means, but to show that external oneness cannot render men's minds uniform or hinder diverse developments of action. Men are born to be free and the grandest security for truth and righteousness is to be sure you are right in your own thinkings, and then agree to think and let others freely think. "In essentials unity, in non-essentials liberty, in all things charity." The freedom won for the mind of man by the Reformation could not but give rise to diversity, and mistaken were the efforts to prevent it. But you have in Germany, Lutherans, old and new and the Reformed church, besides smaller divisions. Then you have the same or similar divisions in Switzerland, Holland, Sweden, and other countries of the continent besides Mennonites, Moravians, Swedenborgians, &c. Then in Great Britain, where since the Reformation two great religious upheavals have taken place, we have Episcopalianism, Presbyterianism, Scotch, Irish, and English. In Scotland that land of Presbyterianism, we have the Auld Kirk and the Free Kirk and the United Presbyterians and several more I believe. Then we have the Independents and the Baptists, and finally the Methodists, a prolific family—the Wesleyans, Free, Primitive, New Connexion, Bible Christian, Calvinistic Methodists, and others too numerous to mention besides the Salvation Army. Now we cross the high seas to Protestant America, peopled from almost every nation under heaven, and you have the sects of Germany, of Switzerland, of Holland, of Sweden, of Great Britain, nearly all reproduced in the United States, besides a few splits in nearly every

branch and others of indigenous production, until the number baffles all enumeration. And then what do you think of Canada, the land from which I am proud to hail, which was supplied with denominations from the United States, from Britain, and from the continent of Europe, and which has shown itself capable of producing some home-made denominations too. And now we leap across the high seas once more to Japan, and we find Europe pouring in denominations from one side, and the U.S. and Canada from the other, and every year they keep coming. We have now of Episcopalians, two English societies, and one American ; we have Scotch and American Presbyterians, the Reformed Church of Holland as it comes through America, also the Reformed Church of Germany in United States garb, and soon we shall probably have Canadian Presbyterians, and there are Cumberland Presbyterians, and isn't there already an independant Japanese Presbyterian Church? thus giving five or six Presbyterian bodies. And then there are American and English Baptists ; Methodist Episcopal, Canadian Methodists, Evangelical Association, and Protestant Methodists with more to follow. Then besides the Congregational friends there are still some others. And now the question is, whereunto shall this thing grow? Several churches that have never had a foreign mission at all have pitched on Japan to begin with ; as Japan becomes more widely known others will come, and the serious question arises, what is to be done about it? Are we going to plant our "isms" here or are we going to win the country for Christ? Now the obvious advantage thus far, while the native church is not yet really born, is this, that it has brought to Japan a great number and a great variety of workers ; more work has been done and of a more varied kind than could otherwise have been accomplished. But surely no one is blind enough not to see that to perpetuate these different denominations, divided by home nationality or local ideas, would be a most lamentable thing for the real health of the Church of Christ in Japan. There is a possibility of having too much of a good thing, as old King Solomon found when he carried one of his theories too far. He tells us and tells us truly that he that findeth a wife findeth a good

thing, and it is very true that a wife introduces a very useful and pleasant variety into a household, but when he carried the theory so far as to get a thousand wives he found that it was all "vanity and vexation of spirit." Too much of a good thing you see. But if this hand were deprived of these five different fingers or all were to be united in one, it would be of no advantage but a loss; this five-fold division giving manifoldness of use, uniting delicacy with power, produces marvellous perfectness of mechanism. But if each finger were divided and subdivided, and subdivided, the hand might eventually emulate a centipede or a paint brush, but would cease to be a hand, and so with these meaningless divisions in the hand of God in Japan. Thank God the spirit of union is abroad in our home churches, the newest countries leading the way. In Canada, Presbyterianism began by consolidating her ranks, and polyglott Methodism has at last become one in the whole Dominion. And now here in Japan we have an opportunity to teach the whole world a lesson of lofty faith working by a unifying love, that shall not only save Japanese Christianity from an undeserved burden, but help to lift our home churches to a higher unitedness.

Outsiders imagine that with all this diversity there are still wars and fightings amongst us, that we spend our strength in mutual denunciation, whereas, as you are all aware, the great guns of controversy have long been silent everywhere; we have settled down to think and let think, and have long ago found out that we are one in the most essential points and differ only in non-essentials. In Christian countries where the field is large, there is ample room for great diversity to live in harmony. More than anywhere else is this spirit of oneness evident in the mission field, and above every other field in the wide world, pre-eminently so in Japan. Our whole history is one of mutual sympathy and growing love, by which our efforts blend in laying the strong unseen foundation of the church of a new nation. It is wonderful how soon the atmosphere of the mission work in Japan modifies old prejudices and widens one's sympathies; in face of this stupendous national problem our little "isms" die. People who come here still capable of growth soon wonderfully

change. There is for instance Bro. — who came to this country about the same time that I did, fresh from the spheres in which we moved. Whenever his keen eye and emphatic nose appeared, he always seemed to me to be a perfect incarnation of the Synod of Dort, and all my Arminian quills stood porcupine-like on end ready for a fray. Not a word was spoken, only once we approached very near the border land, when his lips suggested knife blades. But that soon passed away, eyes and nose and lips and the whole bearing of the man spoke forth another spirit ; perhaps there is some difference in the eyes with which I see, but he is a totally different man to me ; I could now for years embrace him as a brother beloved ; and I believe that he and I could travel through the length and breadth of this land evangelizing, as did Paul and Barnabas, and then turn round and do it again, without quarrelling over it as did those dear old saints one unfortunately cantankerous day. What we have to do for Japan is to evangelize it, win it for Christ, and I for one care not a rush what church polity is chosen, if only the church be true to her living head, and preserve the soul of charity, the inspiration of loving faith. Ecclesiastical form, philosophical statement of doctrine, etc., differ with every race. Whatever the future church of Japan may be, its Christianity will be a Christianity in Japanese mould, and any effort of ours to put the stamp of a hundred “isms” upon it, would be childish and futile. Japan Christianity may show a different type from that of any other country, and may be none the worse for it, but only add a new richness to the trophies of Him upon whose head are many crowns. But an unselfish effort on our part to win Japan for Christ speedily on higher lines than local “isms” will do much to hasten on that day of God when we shall all see eye to eye. Our starting point must be an absorbing purpose aiming at the complete evangelization of Japan, looking at it from the standpoint of “Japan for Christ,” and not for our denomination. If we work for this great aim so far as possible on the lines of our denominationalism, so far as they can serve as a means to an end, well and good ; but so soon as we reverse the thing, and work for the glory of our little branch, so soon do we prove recreant to our higher

commission. Let us look upon our commission from each of our boards as sub-commissions simply of that proclaimed by our common King, and join hands in winning Japan for God, and our home churches will haste to applaud, while angels and men will rejoice again in "Glory to God in the highest, peace on Earth, goodwill to men."

IV.—BUT HOW IS IT TO BE DONE?

I will simply lay down three fundamental lines of work, a trinity of first principles which each individual mission and missionary may apply to the actual circumstances of the case, and carry out as is found best and most practicable, and then will give my plans.

I.—First of all let us remember our responsibility as the apostles of this land, we are ensamples to the incipient Christianity of Japan. Our spiritual and moral life will set bounds to the endeavors of the native church. They will rise no higher than we show them how. Let us then give them the high-water mark of Christ and his first apostles. Let our teaching be as direct and as pure.

II. The second axiomatic principle I would lay down, is to aim at organic consolidation within all possible bounds. Our Episcopalian friends have acted together and present themselves as one church assisted by several societies. Presbyterians are leading the way amongst the rest of the churches; the American Presbyterians, the Scotch Presbyterians, and the Reformed Church of America have wrought together for some time and now aim at a consolidation of the native church. I do not see why all churches of Presbyterian theology and of nearly the same polity should not unite in one. Why should not the Reformed Church of the United States (Ger.) also form into line? The Congregationalists are as much one I presume as elsewhere, and now we Methodists are looking forward to a closer union, which I hope will culminate in uniting all who are Arminian in doctrine and who can agree to a common polity. And my opinion is that we need not break our bones over the polity of the churches; for the future Japanese Church will by and by put that into shape to suit themselves, perhaps better than we can. And why should not the whole of the Baptists range themselves under one native organization? That would give the hand its five fingers, and would not be

too many denominations in a land of 37 millions of people, and the work would be better done than by any single church organization which would consist of heterogeneous and unassimilated elements. If the future church in Japan wished to carry on the work of union further, they could easily do so when the proper time comes, but in the mean time that is as far as it would be wise for us to go. Under one of these five heads every Christian in Japan should enrol himself. Around these five points should gather the sympathies of the Christian world, and into this five fingered hand would come a power and inspiration from God. But you say the churches at home will have no sympathy with that general kind of work, they want something that they can call their own. I believe if the thing were properly represented to the churches at home, they would see the reasonableness of it, the immense saving it would make of men and means, and the immense impulse it would give to the work of God, and every large denomination at least would not only bid the movement God-speed, but their sympathy and their help would be manifolded.

III.—The third fundamental principle I would lay down is to aim at making our churches speedily self-supporting, and as they become self-supporting, self-controlling, and eventually independent. Let it be distinctly understood that we look upon ourselves as necessarily a proportionately diminishing factor, while our native brethren become an increasing factor, that as they increase we decrease, until we vanish from the field altogether. And this should not be looked at as a something undesirable, to be put off as long as possible, but as an event to be devoutly desired. To this end we should put on Japanese shoulders every responsibility that they become capable of bearing. In my experience I find that as our young men are trusted they show themselves worthy of trust. The more we develop their self-respect, the more they appreciate our presence and deprecate the speedy withdrawal of our counsel and help. We should not look upon the ambition of the native church in this respect with suspicion, should rather stimulate it, but also render it safe by conditioning perfect independence on perfect self-support.

Thus far you see I have proposed no radical, no impossible change. The third principle must take time for its culmination, the second cannot be consummated in a day, but if we aim at it honestly, its benefits will at once appear; the first is of course always open to us. None of these proposals need affect the relation of the various home churches to each other or to the work in Japan, they refer merely to the manner in which their agents carry on their work in the mission field, and yet in a short time these principles would work a revolution. And now that I come to some more definite proposals, I wish to say first of all that these will come as no disturbing element in the present mode of operations, nor necessarily entail a very heavy extra outlay on the part of home boards. I would have all schools carried on as now, or more efficiently if possible, and new ones established. I would have each united denomination maintain its own divinity hall, and retain in the pastoral work as a sort of conseller and guide, a selection of our most experienced men to aid the native pastors in organizing and consolidating their several churches. In fact, the whole machinery should be kept running pretty much as now, only preparing to garner in the sheaves by the thousands, and to branch out indefinitely.

And now for my principles of advance. In the first place I would have every church set apart as many capable men as could be spared from watching by the stuff, to the work of evangelists. Let these evangelists take the New Testament in hand, and go through and through this land evangelizing, with nothing to do but to preach the gospel. Let the ingathering of converts be left to the churches under native pastors. The native pastors will have all they can possibly do with ingathering, and very few can be spared for this work. The evangelists for more reasons than I can now stop to enumerate must for a time be largely foreigners. How would it work, if three or four of us, representatives of different denominations, should start say in April and visit every church of every denomination between here and Kioto or even on to Nagasaki, leaving the churches to gather the spoils? Can you conceive of

any but the most blessed results? I propose that the thing be started at once informally and tested. But to carry out the idea thoroughly we must appeal to the home churches for one hundred evangelists immediately. Young men and young ladies. It is doubtless wise in the inception of a work in a field like this to send out middle aged or elderly men whose experience would keep them from hasty mistakes. But for the army of attack and advance let it be once for all understood that only *young* men of more than ordinary ability can so learn this language as to become really efficient preachers and evangelists. And I would have these evangelists come from any and every evangelical church that could produce suitable men and would send them and keep them in the sinews of war. We want no ranting swashbucklers of boasted non-denominational freedom, a class of people who generally turn out to be the most sectarian of all sects—we want no men who would contract the whole mind of God into some pet doctrine or who consider the Kingdom of Heaven to consist in some little hobby that they ride to death. We want men loyal to their church, whom their brethren can indorse and trust, men picked from the best and most promising graduates of colleges, who are entering upon or have had a short experience in the work of the ministry. I would have them come out unmarried and on trial for say from three to five years, for not every clever man can be a successful evangelist in Japan. Those who proved unsuccessful in learning the language might find work in some other department more congenial or more suitable to their genius, or they could return home and begin life there while still young, with no opportunity lost and with the advantage of having seen the world.

And now for the trial and training of these men and women, I would have a mission institute here on the soil, a school of the prophets under the control of one or more of the oldest and wisest missionaries in the field. This institute would aim at giving the new comer thorough and systematic instruction and drill in mission tactics and above all in the Japanese language. I am sure you will all say amen, when I affirm that years and years of wasted lives have been sacrificed to the lack of system, to the unguided flounderings of

new comers in efforts to acquire this language, and I have no doubt that some absolute failures might have been avoided by judicious training. With the advantage of such a training school any young man of push ought to preach with ease inside of two years, and as soon as possible he should go out in connection with some older evangelist to learn further by practice, and get into full work as soon as possible. Then take a furlough, bring back a wife and settle down for a second term of work; by the end of which time he might perhaps be no longer needed in Japan. Each evangelist would be amenable to his own denomination and work in common could be fixed by mutual arrangement. But where would you get your 100 evangelists? You say. Well, I reply, we could muster a good beginning of them now in Japan. We could then ask the boards to send out a few more. I expect two or more from our church before a great while and with a little arousement every society might do a little more. Then ask some wealthy men to send out one each at their own expense; arouse powerful congregations to send out one each as a separate contribution. Ask the churches of a village to unite in sending and supporting a man. Ask the students of colleges to send a picked man. And instead of a hundred we should have before long to exclaim as Macbeth to Macduff, "hold 'tis enough." With this army how long will it take to Christianize the masses? A hundred men good and true, who could pour out of their soul's fire upon the people, who feared nothing but sin, would soon move the nation.

That brings us partially out of our old groove, but wrenches no staple or bolt in the whole machinery as now existing. I now rise a step higher, where denominational lines vanish, and propose a something in which every evangelical church may have a brick and be proud of it. We want to appeal to the intellectual activity of the land. In all the world a new phase of apologetical struggle is going on, and above all is this true of such a place as Japan, where Christianity is on its trial with no prejudice in its favour, where old philosophies have moulded a ripened phase of civilization, where western materialistic infidelity has the start of western religious

thought, where the university is absolutely agnostic, where the learned believe in Spencer & Co. as we believe in Christ and his apostles, where out into the tiniest hamlet has penetrated the scientific enquiries and the scientific doubts of the day. We must go through a phase of apologetics in Japan. But it is not necessary that each church should expend her energies in such a work as this. It can be done a thousand fold more effectually by concentration in an institute that could be used for other purposes as well. I propose therefore that we have one central Apologetical Institute or Lectureship of Christian Philosophy, which should be housed in an imposing building, of solid construction, containing a hall capable of seating from 1,000 to 5,000 people, and a library of choice apologetic and other literature in English, German, Chinese and Japanese. The soul of this institute should be some one man or two men upon whom could fall the mantle of the confidence of the whole church, and around whom the churches could all gather at times for a great demonstration ; a course of lectures, similar to that about to be held in the Meiji Kuaido under the auspices of the Evangelical Alliance, could be an annual fact, and celebrated men of power could occasionally be invited from abroad to make a still larger impression by such efforts as have moved the west. The man in charge should be an outlook upon the intellectual ebb and flow of the land, to meet issues as they arise by a perennial use of pen and platform. In the same institution there should be a printing and publishing establishment, with a magazine of apologetical and exegetical literature, and a Christian newspaper of general news. I would not like to say a word against the useful little publications now issued by our native brethren but they are child's play in comparison with what they ought to be, in face of this national problem. We should have about \$100,000 to do this thing properly. And where will you get the money? "Ask and it shall be given." I believe the Tract and Bible societies would gladly take over the printing and publishing part and save thousands of dollars now annually spent in giving printing houses great profits, and the rest would be a bagatelle to some of our men at home in England or America if they only

became interested in the question. Two years of work of these evangelistic forces, and of this apologetic cannonade would arouse an element that must be caught and trained and moulded so as to conserve the whole into a permanent success. And that leads me to the last but not least item in my programme.

For this purpose we must have a national Christian University, which shall not only offer better advantages than the Imperial University of Tokio, but vie with the best universities in our home lands. This university would be fed by all the Christian schools in the country, not of course to the exclusion of others, and teach the whole range of science and philosophy; sending back theological students to their own divinity halls. The instruction should be through the English language, which would become the classic tongue as Latin to the old universities of Europe. Chinese and Japanese literature should be cultivated; the former to raise up an army of attack on China, the latter of course for their own country's sake. There should be at least 12 or 15 foreign professors, not missionaries if you please, but thoroughly equipped professors, such as would grace any university in the world. Supported not on the precarious salary of a missionary, nor with the fancy prices and uncertain tenure of employéés in the Government schools, but with the prospect of a life's successful career and such a salary as would enable them after an ordinary working life to settle down at a respectable distance from poverty's reach. A something that will stimulate to highest endeavour a selection of the best talent that can be obtained, consecrated and elevated by the love of Christ and the love of man. The only stipulation I would make with regard to the professors would be, besides a thorough fitness for the position and enthusiasm in teaching, a spotless moral character and a loyalty to the gospel of Christ. The object of the institution would be, not to teach Christianity, but to impart a thoroughly sound education under Christian influences and from a Christian stand-point. Thus fitting men to be teachers, professors, lawyers, doctors, statesmen, and above all Christian gentlemen. For this purpose I would ask say in round numbers \$1,000,000 to start the institution with

grounds, buildings, appliances, residences, and the expenses of importation of the foreign faculties. And then another \$1,000,000 as an endowment, on the proceeds of which the strength of the institution would be kept up, and be beyond the possibility of collapse from a lack of interest in gathering annual funds or other contingencies. A million dollars in Japanese Government bonds,—as safe as any investment under the sun—would yield from \$70,000 to \$80,000 annually. That with economy would keep a good institution efficient, and then any additional endowment, for special professorial chairs would add to that efficiency.

But where's the money? you say. In the treasury of the Lord, entrusted to Christian men, I reply. I need not give reasons why the Christian world ought to give this university to Japan, sufficient surely for the Christian Church and for Christian men, that it is *needed* in Japan to carry out the Saviour's command to disciple this nation. We are debtors to Japan in the same sense that Paul was a debtor to Rome, to Greeks and barbarians. And above that we as Christians are debtors to Japan, owing to this people a something that shall counteract the bane of prolific infidelity, of rampant vice, of oppressive treaty provisions. In a word we owe it to Japan to undo all the evil that Western nations have done her, for Japan has never done us any harm. But you say the civilization imported to Japan would more than repay all the evils we have done. I am not so sure about that, and I am sure of the contrary unless the Christian Church import the counteracting moral and spiritual and intellectual correctives. Without these the present rise of Japan will be a rocket flash for a moment and then the good will go out in darkness. Tell me do we not owe it to Japan to do our work thoroughly and on a large scale?

I believe it would be easy to raise \$2,000,000 for a University in Japan if we unitedly ask for it and give our reasons. Be certain of one thing if we ask for small things, small things will be given, if we ask large things, we may expect some royal giving. "Open thy mouth wide and I will fill it" says He in whose hand lie the hearts and the gold of Christian lands. "According to your faith it shall

be done unto you." Only a little while ago a Christian man gave \$1,000,000 to a missionary society. You read constantly of men giving by the hundreds of thousands to local institutions, and now let us but bring before the Christian world a plan that will commend itself to their judgment, while it arouses their heart's sympathy, and every cent that is needed will be forth-coming. And they may as well begin at once to become familiar with giving by the million, for when the time is ripe they must give by the tens of millions. Old England alone when awakened from her guilty blindness towards the iniquity of the opium traffic, must disgorge those unrighteous scores of millions gained by a national wrong, to carry a commensurate Evangel to China, or if there is a just God in heaven her national sin will be punished by a national calamity; better pay back the national debt with treasure and with love than with the other alternatives, with treasure and with blood.

But to return to Japan, an institution such as I speak of would be sure to obtain special favour from the present Government of Japan, and wealthy Japanese would soon vie with each other in enlarging its endowment, in adding buildings and professorships, and foreigners living in a free and open Japan would hail an institution where their sons could be thoroughly educated without sending them home, and would also aid in its support.

And now you have my plans. A central University as a permanent fountain of pure intellectual light, which shall be national in its scope and a credit to the Christian world. A well equipped Institute of Apologetics, armed with the press and the platform, to meet the immediate exigencies of the times. The increase of our missionary force by one hundred or more evangelists who shall have nothing to do but to preach as in apostolic days, (and what are one hundred evangelists to 37,000,000 of people?) and then thoroughly organized native churches working in harmony to gather in the fruits and build for all time. And all this without a revolution, conserving every advantage thus far gained, obviating difficulties looming up in the near future, adding new elements of operations which will speedily make this conquest of love

complete, and enable us to beat to arms for China and Corea, which by that time will be ripe for larger effort.

But how is it to be brought about? for I am of a practical bent of mind, and I have no idea of concocting a pleasant scheme and then letting it lie to mould. Let us have action. If these plans should be modified, let us modify them. I have no hard and fast pet scheme to work out; let us unite our thoughts and experience upon it. And then let us—I mean the whole mission body in Japan or as many as can do so—present it to the Christian world, asking each board to do its best for the work now in hand, not asking them as such to pay for the larger efforts, but leave these to their own merits, to sink or swim as they recommend themselves to the judgment of individual men and churches.

Brethren, I trust you will believe me, when I assure you that what I am now about to say does not flow from an egotistic confidence in my powers of persuasion or any other personal advantage, but from my confidence in the influence of a united appeal from the Church of Christ in Japan; from my faith in these plans as being well adjusted to the time and the demands of the land and the people; from my faith in the Christianity of our home churches, and above all from my faith in our Triune God, and his royal commission. I believe, if you were to give me (or any man amongst us with enthusiasm for the work) the united indorsement of the mission body in Japan, a letter from each individual mission to its home board, and with the consent of my home society, let me loose on the Christian west, I believe I should be back inside of two years with the whole of their part an accomplished fact, leaving it with wiser heads, to carry out the minutiae to perfectness. And then inside of ten years you could move on to China, while I would start for India,—and our Japanese friends would fall heirs to the institutions here.

“ There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures.”

APPENDIX A.

Paper adopted at a joint meeting of the Tokio and Yokohama Missionary Conferences, February 14th, 1884, to be submitted for approval to the Protestant Christian Missionaries of Japan.

Whereas, The relations of the Japanese Government to Christianity and to the world are such as make it desirable that Christians—native and foreign—in this country, and especially the Missionary body, shall have a recognized means of utterance for such sentiments and desires as they may have in common, and

Whereas, It is also desirable that there shall be a recognized means of intercommunication for missionaries in all parts of the country—a recognized and regular channel by which the sentiments of one or more may be made known to all, and the sentiments of all may be ascertained on occasion by those who may so desire, therefore—

Resolved, I.—That we hereby form a Christian Union of Protestant Missionaries in Japan.

II.—The purpose of this Union is to represent authoritatively the Protestant Christians of Japan to the Government and to the Christian world, or to assist the native Christians in so doing; and to do any other work in which concerted action may be needed, subject to such restrictions as are hereinafter provided.

III.—That all Protestant missions now in Japan may register their names with the Secretary of the Union, whose election is hereinafter provided for, and in virtue of such registration the male members of such missions shall be members of this Union.

IV.—Missions hereafter established in Japan shall be admitted to registry upon a majority vote of the members of the Union.

V.—Any mission or member desiring to withdraw from this Union may do so at any time by expressing a desire to that effect to the Secretary. Should it appear at any time that two-fifths of the missionaries who have been members of the Union have withdrawn, this Union shall then cease to exist.

VI.—A Council of the Union shall be formed as follows :—

1. The Council shall be representative of the great divisions of the Protestant Church rather than of the individual missions.
2. The number of male members of the different missions, as nearly as can now be ascertained is as follows :—

The Presbyterian family : American Presbyterian Church ...	12
Reformed Church in America	8
United Presbyterian Church of Scotland	4
Reformed Church of the United States	2
Cumberland Presbyterian Church	2
Agent of the American Bible Society.....	1
	29
The Episcopal family : Church Missionary Society	10
American Episcopal Church	8
Society for the Propagation of the Gospel.....	4
Church of England Special Misson	1
	23
The Methodist family : Methodist Episcopal Church of the United States	15
Evangelical Association of North America	3
Methodist Church, Canada	3
Methodist Protestant Church	1
	22
The Congregational family : A.B.C.F.M.	17
The Baptist family : American Baptist Church.....	6
The Christian Church	2
English Baptist Church	1
Agent of the National Bible Society of Scotland	1
	10
Total number of male missionaries.....	101

3. Having regard to this grouping of numbers, and allowing one Council member for every eight missionaries, and one for the remainder in each family where such remainder exceeds four, the Presbyterian family shall elect *four* members of the Council, the Episcopal family *three*, the Methodist family *three*, the Congregational family *two*, and the Baptist family *one*. Total members of the Council *thirteen*.
4. The manner of this election shall be arranged by a temporary committee hereinafter provided for.
5. Subsequent elections shall be arranged by the Council, who shall first present a plan for the same to all the members of the Union for their approval.

VII.—The powers of the Council shall be wholly representative.

1. It shall take no action not authorized by the Union.
2. It shall not incur pecuniary liability unless specially authorized to do so by the Union.
3. No mission shall be bound by the action of the Council except as it shall consent thereto.
4. It shall be the executive in all matters voted by the Union.
4. It shall call a meeting of the Union whenever in its judgment there exists sufficiently grave reason therefor.
6. It shall receive and promptly communicate to the members of the Union any document presented to it for that purpose by a registered mission.
7. It shall register as completely as possible all native Protestant Christian Churches, ordained ministers, licentiates, and theological students, and all schools for males conducted under mission auspices.

VIII.—No measure which the Council shall submit to the Union shall be considered as adopted unless approved by *three-fifths* of the members of the Union, except as provided in Resolution IV.

IX.—There shall be a new election for members of the Council every two years : the members shall always continue in office until their successors are elected : should vacancies occur in the interval of these biennial elections they may be filled by the Council, but the members thus elected shall in every case belong to the same missionary family as those whose places they are to fill.

X.—This Council shall meet as soon as practicable after its election ; shall elect its own officers, and prepare rules for the transac-

tion of its business. It shall also determine the times and places of its meetings.

XI.—The Secretary of the Council shall be the Secretary of the Union.

XII.—It is recommended that a Union and Council of Japanese Christians be formed if practicable, and the two Unions and Councils shall act in concert so far as possible.

XIII.—A temporary committee of three shall be appointed who shall at once bring to the notice of all Protestant Christian missions in Japan the action recommended in this paper. When it shall be advised that *eight* members of the Council have been elected in the manner herein provided it shall call them together for organization, and the Union shall then be considered established. This Committee shall also endeavor to effect the organization of Japanese Christians referred to in Resolution XII. When the Council shall have been organized the existence of this temporary committee shall cease.

XIV.—Men who are actively engaged in missionary work, but not connected with any of these registered missions, may be elected by the Council to membership in this Union, and shall hold the same relation to the Union as other members. They shall be classed with the missionary family which naturally includes the churches to which they belong.

The temporary committee provided for by Resolution XIII. was appointed, as follows :—Rev. Jas. L. Amerman, Rev. C. S. Eby, Rev. C. H. D. Fisher.

APPENDIX B.

The Members of the Tokio and Yokohama Missionary Conferences, respectfully submit to the Christian Union for their consideration and adoption the following Memorial:

Considering the exceptional position which Protestant Missionaries occupy in the eyes of the Japanese people and the world, we feel the pressing necessity of concentrated and enlarged effort in the speedy evangelization of Japan ; and in our endeavors to draw closer together in our advance to win this land for Christ we wish to keep before our minds three fundamental principles :—

I.—That as we stand as lightbearers for this nation, with the eyes of the rulers and of the people upon us, and since it may be that with us stands or falls a pure growing Christianity for Japan, Therefore, we acknowledge our unworthiness and impotence, and importune the Spirit of Almighty Love to endue us with power, and to this end we beseech all who love our Lord and Saviour Jesus Christ to plead for us before the Throne of the Majesty on high that we may have wisdom and strength given to us for this our great work.

II.—The second principle is that while remaining faithful to our creeds and to those churches which have sent us to this land, yet as far as possible we unite in certain branches of our work, so that each of us may coöperate with one of the five great families into which the Christian Protestant Church may be divided, viz., Episcopal, Presbyterian, Methodist, Congregational, and Baptist.

III.—The third object we wish to strive after is, that the native churches become speedily self-supporting, and in consequence self-controlling, and when this end is fully attained, which is the end of all missionary effort, the native church will be independent, and the reason of our presence here as missionaries will have ceased to be.

In carrying out these principles there are three points toward which our efforts can be directed and which we feel to be of vast importance in the immediate future which is opening before us; they are:—
 I.—Evangelistic Work. II.—A Christian Institute. III.—A System of Christian Education.

I.—EVANGELISTIC WORK.

At the Osaka Conference last year the following action was taken: *Resolved*: That it is the opinion of this Conference that in view of the favorableness of the field for mission work and of the possibility of the conversion of the land to the Gospel of Christ within reasonable limits of time, and of the effect of such conversion upon Christendom and the world in general and upon the neighboring continent of China in particular, there is a strong call upon the Christian Churches in Europe and America to considerably strengthen the missions in Japan with thoroughly devout, earnest, and specially well trained men and women for all departments of missionary labour."

Since the passing of this resolution many of the missions have asked for an increase in their force of workers. Calls have come in from different parts of the field for preachers, especially foreigners; we feel that in the face of the thirty-seven millions to be Christianized our present missionary force is all too small; we have reason, too, to think that at no very distant day the whole country will be fully thrown open to foreign intercourse: and above all else we are persuaded from all the indications of the times, that the NEXT FIVE YEARS, before the promulgation of the new constitution and the inauguration of popular government by a parliament elected by the people, will be the golden opportunity for the evangelizing of Japan. If before that time Christianity become a popular force, its future is secured; if on the other hand popular sentiment remains as to-day, pagan or agnostic, we may expect the natural outcome of that sentiment in the direct or indirect repression of Christianity. Therefore—

Resolved: That we as the body of Protestant Missionaries in Japan unitedly and urgently request our home churches to increase the force of our missions, to at least double the number now in the field, and that the workers sent be especially selected for their qualifications in evangelistic work.

Resolved: That we recommend that steps be taken at the different missionary centres for the new missionaries to begin a regular course of study of the language, such as that recommended by the Osaka Conference, and that they meet together for mutual help in their studies, if possible under the direction of some of the older missionaries.

Resolved: That, we further recommend, in order to show to the Japanese our essential oneness in Christ, as well as for efficiency and economy in our work, that wherever it is practicable and mutually agreeable, evangelists of different denominations go out together on their missionary tours.

II.—A CHRISTIAN INSTITUTE.

There is a growing need felt for an apologetic institution which can more effectively cope with the agnosticism and infidelity which are moulding the minds and lives of the people. Lectures have not only become very popular, but have grown to be a power in the land; the native Christians as well as the foreign missionaries have used them with great success; especially have the benefits of the course given last year in the Meiji Kuaido been widely felt. No Church building is at all large enough or suitable for lecture purposes, nor is there any public hall which is at all times available. The building of a lecture hall has long been agitated among the native Christians and they are very anxious for it, and will willingly subscribe towards it according to their ability, therefore—

Resolved: That we consider the erection of such a hall in Tokio an immediate necessity.

Resolved: That the control and management of this hall be vested in the Council of the Christian Union as trustees who may associate with themselves such members of the Japanese Council as they may select.

Resolved: That the legal holding of the property shall be vested in such manner as the Council shall decide with the approval of the Union.

Resolved: That the Council be empowered to carry out the plans for the establishment of such a Christian Institute as they receive funds for the purpose in the following order of importance.

1. The building for the hall.

That it be substantial and as far as possible fire-proof. That it be capable of seating from one to two thousand persons ; with smaller rooms to seat from one to five hundred persons.

2. A Library of apologetic and other literature of all languages that can be used with advantage. Also a Reading Room.

3. Publication.

Instead of starting a new Magazine in connection with the hall we recommend that there be coöperation with the existing Japanese periodicals as far as practicable, so as to produce a publication commensurate with the needs of the times.

4. Printing Press.

We recommend that the subject of a printing press in connection with the hall be left with the Council to decide after consultation with the Bible and Tract Societies.

Resolved: That in order to the efficient working of this scheme, viz., to keep an outlook on the prevailing thought of the educated classes, particularly the phases of doubt and scepticism that sway the young men of the nation, to meet these doubts and attacks on Christianity in a systematic manner by the use of platform and press, to arrange for courses of lectures by foreigners and Japanese, we deem it necessary that a competent man be employed who shall give his whole time to this work.

Resolved: That as soon as the means be available for the support of a suitable person, his selection and appointment be left in the hands of the Council, to whom also he shall be amenable.

III.—A SYSTEM OF CHRISTIAN EDUCATION.

Ever since the country has been opened and the Government began to foster popular education on lines similar to those followed by the lands of the west, the numbers of youths and young men seeking an education has been enormous, filling not only Government institutions to overflowing, but crowding to their utmost capacity, such private and mission schools as offer systematic training.

The probable emendation of the conscription laws, so that persons who pass certain literary examinations shall be exempt for a longer or a shorter period irrespective of the schools in which they study, will give an immense impetus to this movement, which will drive thousands

to enter all available schools, especially such as belong to a system which takes the student from the lowest to the highest grades, to the detriment of those which do not.

Again the immense expense attendant thereupon, has made it necessary for Japanese preparatory schools to dispense with many foreign teachers all through the country, their places being supplied by Japanese who but rarely have a thorough knowledge of English, and who lead their scholars through what is known as "meaning classes," giving instruction in the meaning of English books without teaching the language. The same tendency is seen also in the highest colleges of the land ; the foreign professor is being gradually replaced by Japanese, and instruction is being imparted more and more through the Japanese language. The result of the whole system is that the training of men now entering the university classes and the Imperial College of Engineering, etc., is immensely inferior to that which characterized the classes of a few years ago, while many earnest students are growing dissatisfied with a system which seeks to dispense with the English language and foreign professor.

What is wanted to-day above all else in Japan is a thorough education as opposed to a superficial one, a Christian education as opposed to a pagan or infidel one, an education which makes the English language the medium of higher grades as opposed to a purely vernacular one. In supplying such a want a most remarkable opportunity is open to Christian philanthropy, such as rarely occurs in the history of nations, for the moulding of the intellectual life of a whole people.

Hence we would emphasize the many appeals that have been sent to our home churches asking for more help and larger means to meet the educational exigencies of the day.

In dealing with this question there are three points of importance. I. Preparatory Schools and Academies. II. Theological Seminaries, and III. A Christian University.

I.—PREPARATORY SCHOOLS AND ACADEMIES.

For reasons cited above the schools founded by missions, and at all adequately manned, have more scholars than they can properly train,

and have not ceased to appeal for help, and now in view of the increased demand for educational facilities.

Resolved: That we would doubly emphasize the necessity for enlarged support and a full equipment of men for all those schools and seminaries that have been or will be founded under the auspices of a denomination or family of denominations. These institutions should aim at giving a thorough training in every branch required for matriculation in the University, and even in case of persons who do not aim at higher grades, a further training for business or other callings. Such an institution should never have less than four or five foreign teachers whose time would be wholly given to the work, besides Japanese teachers for Chinese and vernacular branches.

II.—THEOLOGICAL SEMINARIES.

We need not argue the question of the necessity of a thorough education for ministers of the gospel, even in our home lands where we breathe in Christian ideas from the cradle, and deal with a literature impregnated with Christian thought, but the need of a thorough course of instruction must be more apparent with a class of people who have been born in an unchristian land, nourished under unchristian influences and on a literature in which Christ is unknown. The number of young men seeking a theological training will necessarily rapidly increase with every advance of the Christian Church, and the imperative demand for such workers will be increasingly felt as new avenues open up before Christian enterprise. Hence—

Resolved: That we urge the speedy and thorough equipment of theological seminaries in connection with denominations or denominational families. Such seminaries should each have not less than three or four thoroughly equipped foreign theological professors, who would give their whole time to this work.

III.—A CHRISTIAN UNIVERSITY.

In order to complete the system of Christian education, to bind it together into one compact whole, and supply the great need of the higher grades, we need facilities for giving a thorough university training in Science, Philosophy, Literature, Law, and Medicine. In fact, so keenly has this want been felt, that several of the denominations

have made strong representations to the home churches on the subject, and appealed for large sums of money for the purpose of founding universities.

We would, however, strongly recommend that *all* the Protestant missions in Japan unite in the establishment of *one* central institution which would concentrate upon it the sympathy and the help of the Christian world to ensure its thoroughness and complete success, so that all the Protestant churches of the land might share in its benefits. The reasons for this recommendation are as follows :—

1.—In educating men in the higher branches of Science, Philosophy, Literature, Law, and Medicine, there exists no reason for denominational distinctions, and to carry them into such regions will be a mistake, if a pure Christian influence can be secured by other means.

2.—While there is ample room for Christian university work in Japan besides the government institution, we do not think the time is ripe for the establishment of four or five such rival institutions. The proportion of graduates, from all the preparatory schools under Christian influences that would enter such universities, would not be more than enough for one well-equipped institution.

3.—Any establishment of this sort, to meet the exigencies of the time and become a truly national power, must be on such a scale as to command respect and ensure thorough work in every branch, and we feel that no single denomination or family of denominations would be able to provide the funds necessary for such an institution, and efforts to secure the same and inaugurate such work would militate against the efficiency of other work more purely missionary and under denominational control.

4.—While efforts have been made and appeals to this end have been sent home by several missions, and even large contributions have been promised, we deem it providential that no steps have yet been taken by any Board that would necessarily prevent at this juncture a happy combination of strength in this enterprise.

5.—Such a university would not only unite economy of men and money with increased thoroughness of result, but speedily become a national power, and furnish a standing and striking proof to this nation, of the essential oneness of Evangelical Christianity the world over, thereby increasing the moral influence of our Japanese churches manifold.

This university should be equipped with thoroughly trained foreign professors and the instruction should be given in the English

language ; Japanese and Chinese being used only where these languages are necessary to the study of the philosophical productions of these nations. Amongst many reasons we cite the following :

1. As the Greek language and Greek philosophy moulded the intellectual life of the ancient civilization of the Roman world, and as the Latin language and Latin Christianity moulded that of Europe of the middle ages, so the English language and Evangelical Christianity are now moulding the aggressive intellectual developments of the nations, and will give character to the coming civilization of the wider world now opening up before the brotherhood of man.

2. As Japan is the strategic point for the civilizing and Christianizing of all the lands of the Far East, it becomes doubly necessary that this twin force of the English language and a pure Christianity should unite to mould and elevate the highest intellect of this nation, until it becomes in reality " the Great Britain of the Orient."

3. This would not of course change the national language any more than Latin changed the German, or hinder the development of any national phase of culture worth preserving ; these would of course be left to native enterprize and growth.

4. The above mentioned tendency to diminish and finally do without foreign professors and the English language in the Government university, takes of course a partial view of the larger problem and narrows the scope to local purposes, yet this very characteristic together with the unchristian and agnostic character of its philosophical and moral teaching exactly meets the sentiments of the majority of the young men of the present generation, making it impossible that a change could take place speedily in the direction of Christianity and the English language in the above institution.

5. But there is a strong and important element all through the land which demands foreign instruction and that in the English language ; and if such a want could be met by Christian foreigners, the double benefit mentioned above would be secured.

6. We are also assured that the Government, far from taking umbrage at this enterprize, would look upon it with favor, and in all probability directly or indirectly assist towards its success. Therefore :

Resolved: That we make a united effort for the establishment of such a Christian University for Japan, in which will centre the sympathy of the Christian world, and in the benefits of which all Christian missions will have a common interest.

That the location of said university be left to the decision of the Council.

(XIII)

That, to meet the immediate exigencies of the case in the founding of the university we need four hundred thousand dollars (£80,000) to provide necessary buildings, appliances and other incidental requirements.

That, to meet the annual expenses of salaries of 15 foreign professors, a staff of Japanese assistants and other incidental expenses, an annual income of seventy thousand dollars (£14,000) is necessary, to secure which an endowment fund is needed of say one million two hundred thousand dollars (£240,000).

Resolved: That the Council of the Christian union be appointed trustees of all the property held in Japan, with power to appoint a local treasurer, to associate with themselves members of the Japanese Council, and to carry out all local arrangements.

Resolved: That the trustees of the endowment fund be appointed with the advice and consent of the donors of the funds.

Resolved: That the Council have authority to correspond with various bodies and persons in Europe and America in regard to the selection of professors for the university, and that they have the power to appoint them and determine their salaries.

Resolved: That the Council take no step in this regard until sufficient money shall have been collected to make a creditable beginning possible, and there shall be a prospect of its successful completion.

Resolved: That should the Union at any time dissolve, all the interests and functions, which are hereby, and hereafter will be, vested in the Council of the Union, shall be vested in a council of such missions as shall combine for the furtherance of these enterprises, said council to be elected as such missions may determine :

Resolved: That in order to carry out the herein proposed plans, we respectfully ask the Mission Board of the Methodist Church in Canada, to allow the Rev. C. S. Eby to be appointed for the purpose of presenting them to the Christian public and of raising the funds if possible for this Christian Institute and Christian University.

Resolved: That in case Mr. Eby is set apart for this work, the missions connected with this union do hereby request their home Boards to

correspond with the Board of the Methodist Church in Canada and guarantee a just proportion of his salary and travelling expenses, while engaged therein, until such time as the funds begin to come in, when any amounts thus paid will be refunded and all further expenses will be charged to the enterprize.

Resolved: That we do hereby each and all as missionaries give our hearty and entire indorsement to our brother Mr. Eby in this work, and that each of the missions be requested to give him an official letter to their home Boards, that they may render him all encouragement and sympathy in the prosecution of the same.

Resolved: That all missionaries belonging to missions represented in this Union who are now at home on furlough, or who will be at home while the money for these enterprizes is being raised, are hereby requested to aid in presenting this scheme to the Christian public, and to correspond with Mr. Eby, so as to ensure harmony of action and to keep him apprised of all contributions.

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